The False Propaganda of the Riza Khan Followers Concerning Disrespect Towards the Green Dome

Question: The Riza Khan Ulema are making a big hue and cry about the fact that the Saudi government intends demolishing the green dome and that the Ulema of Deoband are siding with them. Is this true? Have the Saudis any plans of doing this? The Berelwi are speaking ill of the Deoband Ulema, accusing them of having no respect for the blessed tomb of Rasulullaah ρ and for the green dome. In fact, they are organising a convention to highlight this and have already started raising funds for it. Could you therefore respond as quickly as possible to this query to make the truth evident. Please also tell us whether the things said about the beliefs of our elders are true or not with regard to the blessed tomb of Rasulullaah ρ and the green dome.

Answer: It is only with a view to fill their bellies that the people of Bid'ah wish to mar the names of the Saudi government and the Ulema of Deoband when they speak about demolishing the green dome. This is a lie and flagrant slander.

The planned extension of the Masjidun Nabawi does not at all include demolishing the green dome. In fact, in his presentation of the extension, leader of the extension project Sulaymaan Ubayd made it clear that in the course of the new project, the green dome will be left untouched. In an article written by Haaroon Rasheed in the *Inqilaab* monthly under the bold title of "The Islaamic World", the following is mentioned:

"Extension of the Masjidun Nabawi
Making room for 165000 worshippers

In the days that have passed, Sulaymaan Ubayd who is the head of affairs related to religious sites has announced that the Masjidun Nabawi will be extended to accommodate 165000 worshippers.

It should be borne in mind that this blessed Masjid presently covers an area of 65000 square metres, allowing 28000 devotees to bow their heads before their Creator. With the new extension project, the Masjid will cover an area of 100000 square metres.

An important factor to note in this project is that the green dome will be left untouched during the building. If the need is felt to add another floor to the Masjid for the convenience of worshippers, this will be done during the course of the project.

Apart from this, the courtyard of the Masjid will also be extended and the floor will be covered with marble. Rest places will also be built for people arriving for Hajj and other visitors to the holy city."
(*Inqilaab* Sunday 23 November 1984, 1 Rabee'ul Awwal 1405 A.H., Volume 47, No.325)

The belief of Senior Ulema of Deoband

The reverence that we have for the holy tomb, the green dome and the great city of Madinah is highlighted in the books of our seniors. In fact, the people of Bid'ah do

not even have a thousandth part of this reverence. In response to the twenty six questions that the Ulema of the Haramain posed to the Ulema of Deoband, the great Muhaddith Hadhrat Moulana Khaleel Ahmad رحمه الله wrote the following reply to questions 1 and 2. The replies Hadhrat Moulana gave have been endorsed by senior Ulema of Deoband and the questions and answers have been published under the name of *Tasdeeqaat li Daf'it Talbeesaat*, commonly known as *Muhannad Alal Mufannad*. Hadhrat Moulana writes:

"This virtue is multiplied in the holy land because the blessed ground that touches the body of Rasulullaah ρ holds more virtue than even the Kabah, the Arsh and the Kursi. This has been clearly stated by our jurists." (Pg.6)

Hadhrat Moulana Rasheed Ahmad Gangohi writes in his *Zubdatul Manaasik*, "When visiting Madinah, it is best to make the intention of visiting the blessed tomb of Rasulullaah ρ so that one becomes deserving of the virtue of the Hadith that states, 'My intercession becomes binding for the person who comes (to Madinah) only to visit me.'

THE ETIQUETTE OF LEAVING FOR MADINAH

When a person is leaving for Madinah, he should recite Durood in abundance. When he sights the trees of Madinah, he should increase his recitation and when he sees the buildings of Madinah, he should recite the following with the Durood: "O Allaah! This is the Haram of your Nabi ρ, so make it a shield for me against the fire of Jahannam and a means of safety from punishment and an arduous reckoning."

THE ETIQUETTE OF ENTERING MADINAH

It is preferable to take a bath on this occasion or to at least perform wudhu. One's clothing must be pure and clean and if it is not possible to wear new clothing, the best should be worn (which will be appropriate). One should then apply some perfume, and walk barefoot with humility. Then, with the reverence for Madinah in mind, one should recite Durood as one enters Madinah. As one enters, one should recite: "O my Rabb! Enter me with blessings, allow me to leave with blessings and grant me victory from Yourself that will be a source of assistance for me. O Allaah! Open up for me the doors of Your mercy and from this visit to Your Rasool ρ, grant me what you have granted Your friends and those who obey You. Forgive me and shower Your mercy upon me, O the best of those from whom anything is asked."

THE SANCTITY OF MADINAH

After entering Madinah, one should constantly engage in reciting Durood and making du'aa. Because Rasulullaah ρ had stepped on numerous places throughout Madinah, Imaam Maalik رحمه الله never rode an animal in Madinah, saying, **"I feel ashamed to allow an animal to trample upon the ground that was graced by the footsteps of Rasulullaah ρ."**

ENTERING THE MASJIDUN NABAWI

When entering the Masjidun Nabawi, enter with the right foot and recite the du'aa for entering a Masjid. Recite Durood as well and try to enter from *Baab Jibra'eel* (the door of Hadhrat Jibra'eel υ). Thereafter, proceed to *Riyaadhul Jannah* (the garden of Jannah), which is the area lying between the grave of Rasulullaah ρ and the pulpit

(this area has a white carpet). Perform two Rakaahs of *Tahiyyatul Masjid* there standing in a manner that the right shoulder is in line with the pulpit and directly in front is the pillar that has a box beneath it. This was the place where Rasulullaah ρ performed his salaah. After the salaah, perform a Sajdah of Shukr (gratitude) to thank Allaah for the blessing of being there. Then make whatever du'aas the heart wishes to make.

STANDING BEFORE THE BLESSED TOMB

When standing before the *Rowdha* (tomb of Rasulullaah ρ), stand about three of four feet away from the pillar at the head-side. Then turn slightly to the left with the Qibla behind one so that one faces the blessed face of Rasulullaah ρ. Then stand with humility without drawing too near and without placing the hand on the wall. Then picture Rasulullaah ρ lying there as you recite:

"Peace be on you. O Rasulullaah ρ. Peace be on you, O the best of Allaah's creation. Peace be on you, O the chosen of Allaah's creation. Peace be on you, O Chief of the children of Aadam υ. Peace be on you, O Nabi ρ and may Allaah shower His mercy and blessings upon you. O Rasulullaah ρ! I testify that there is none worthy of worship but the One Allaah Who has no partner and I testify that you are the servant and Rasul of Allaah. I also testify that you have conveyed the message, fulfilled your duty, well advised the Ummah and dispelled all doubts. May Allaah reward you on our behalf with the best rewards that any Nabi has received on behalf of his Ummah. O Allaah! Grant our guide, Your servant and Your Rasul Muhammad ρ great status and honour, a high position and the *Maqaam Mahmood* that You have promised him because You never break a promise. Elevate him to a position close to You because You are Pure and the One Who bestows the greatest bounties."

Thereafter, pray for Rasulullaah ρ's intercession. Say, "O Rasulullaah ρ! I ask your intercession and I wish to utilise you as a medium to beseech Allaah to allow me to die as a Muslim and upon your creed and Sunnah."

One may add other words to these, but they must all be done with respect and humility. The pious predecessors have however advised that it is best for the words to be brief. They should also not be spoken too fast, but slowly and with humility.

(*Zubdatul Manaasik*, Pgs 113-117)

If we read the above words of Hadhrat Gangohi رحمه الله , we will notice that each one beams with love for Rasulullaah ρ and reverence for Madinah and the blessed *Rowdha*. So much of love and respect for every tree and building of Madinah resounds from his words that it is inconceivable to ever allege that the Ulema of Deoband are disrespectful towards Rasulullaah ρ. (Allaah forbid!)

In his book *Zubdatul Manaasik*, which is really a commentary of Hadhrat Gangohi رحمه الله's *Zubdatul Manaasik*, Moulana Sher Muhammad Shah writes:

"<u>Ruling</u>: One should look a lot at the blessed room of Rasulullaah ρ because looking at it is a form of Ibaadah. Therefore, whether a person is inside the Masjidun Nabawi or outside, he should look at the green dome with respect and awe and actually stop to recite Durood." (*Zubdatul Manaasik* Vol.2 Pg.179)

The following is written in the book Mu'allimul Hujjaaj (written by the former Chief Mufti of Mazaahirul Uloom Sahaaranpur Hadhrat Moulana Mufti Sa'eed Ahmad رحمه الله):

"Ruling: When you look at the green dome, you should be overcome by reverence and honour because this is a most honoured place." (Pg.245)

Ruling: One is rewarded for looking at the blessed Rowdha and if you are outside the Masjid and looking at the green dome, you will also be rewarded. (Pg.351,352)

Ruling: Stop and send greeting to Rasulullaah ρ whenever you pass by the Rowdha even though you may be outside the Masjid." (Vol. Pg.351)

In his *Fadhaa'ile Hajj* Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyyah رحمه الله has written 61 etiquettes for visiting Madinah. He writes:,

"14. When the green dome of the Masjid comes into sight, think about Rasulullaah ρ's rank of honour and exalted position. Remember that underneath that Dome lies buried one who is more exalted than any other being, the chief of the Ambiyaa عليهم السلام who is more exalted than even the angels. His grave is more exalted then any part of the earth and the portion adjacent to his blessed body is even more exalted than the Kabah, the Arsh, the Kursi and any other place in heavens and earth. (Lubaab) (*Fadhaa'ile Hajj* Pgs.108,109*)*
15. When inside the Masjid, keep your gaze fixed on the blessed Rowdha and when outside, keep your gazes fixed on the green dome as much as possible. Inshaa Allaah, this will earn us rewards. Look on with great rapture and respect and without being noisy. (*Fadhaa'ile Hajj* Pg.120*)*
28. One should not turn one's back towards the Rowdha without necessity, whether one is performing salaah or not. When performing Salaah, one must try to stand in a place where one's back will not face the Rowdha. (*Fadhaa'ile Hajj* Pg.120*)*
50. When passing by the grave, it should be remembered that one should stand still and make salaam before proceeding. In fact, Ulema mention one should stop and make Salaam even if one is passing the grave from outside the Masjid. A person once came to Hadhrat Abu Haazim τ and reported to him that he saw Rasulullaah ρ in a dream. Rasulullaah ρ said to him, "Ask Abu Haazim why he ignores me and passes by without stopping to greet me?" Thereafter, it was always the practice of Hadhrat Abu Haazim τ to always greet Rasulullaah ρ whenever he passed by. (*Fadhaa'ile Hajj* Pg.120*)*

The incident is famously related by Hakeemul Islaam Hadhrat Moulana Qaari Tayyab رحمه الله the former rector of Daarul Uloom Deoband about the Hajj journey of Hadhrat Moulana Muhammad Qaasim Naanotwi رحمه الله a founding member of Daarul Uloom Deoband. From this incident we can gauge the extreme love that the senior Ulema of Deoband had for Madinah and the blessed Rowdha.

When Hadhrat Moulana Muhammad Qaasim Naanotwi رحمه الله a founding member of Daarul Uloom Deoband went for Hajj and reached a place called Bir Ali, he saw the Minarets of Madinah as they ascended the hill. Although this was still three or four miles away from the Madinah itself, Hadhrat Moulana Muhammad Qaasim Naanotwi رحمه الله immediately alighted from the camel and started to walk barefoot even though the rocks in the area were so sharp that they cut the foot like knives. He then recited some love couplets that indicated that he was overcome with emotion … **He then walked barefoot like this for four or five miles and had no idea that his feet had already started to bleed by then.**

(*Khutubaat Hakeemul Islaam* Vol.2 Pgs.88,89)

Hadhrat Moulana Muhammad Qaasim Naanotwi رحمه الله has also composed a famous poem that shows his deep love for Rasulullaah ρ. The poem is in Persian and is very lengthy. It is quoted in the book *Shihaabuth Thiqaab* and the *Virtues of Durood*.

And Allaah knows best what is most correct. May Allaah's choicest mercies be showered on the Nabi, the unlettered ρ, on his family and all his companions together with an abundance of Allaah's peace and blessings. Aameen.

13 Jumaadal Ula 1405 A.H.